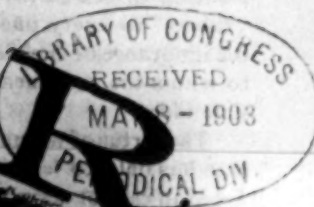


LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 17.

CHICAGO, ILLINOIS, MAY 7, E. M. 303. [C. E. 1903.]

WHOLE No. 968

AND DEATHS ARE TWAIN.

How short this Life, how long withal; how false its weal, how true its woes,
This fever-fit with paroxysms to mark its opening and its close.
Ah! gay the day with shine of sun, and bright the breeze, and blithe the throng
Met on the River-bank to play, when I was young, when I was young:
Such general joy could never fade; and yet the chilling whisper came
One face had paled, one form had failed; had fled the bank, had swum the stream;
Still revellers danced, and sang, and trod the hither bank of Time's-deep tide,
Still one by one they left and fared to the far misty thither side;
And now the last hath slipped away yon drear Death-desert to explore,
And now one pilgrim worn and lorn still lingers on the lonely shore.
Yes, Life in youth-tide standeth still; in Manhood streameth soft and slow;
See, as it nears the 'byssmal goal how fleet the waters flash and flow!
And Deaths are twain; the Deaths we see drop like the leaves in windy Fall:
But ours, our own, are ruined worlds, a globe collapsed, last end of all.
—From the *Kasidah* of Haji Abdu El-Yezdi (Sir Richard Burton).

Sex Domination.

The self-styled lords of creation are carelessly neglectful in viewing their vast domain. The best of it they have never seen; the future of it they have rarely suspected; they invariably begin by treating with contempt the stone which is to become the head of the corner; they occupy themselves with trifles, and ignore the largest issues of happiness.

Let us women avoid copying them in these things. Let us measure and reckon the facts of that important part of creation, the domination of sex.

There are two parts of this dominion: the one is within the sexual relation, the other outside of it, or the social part.

What place does man hold in the first, the sexual relation? With his usual perversity, he chafes under the obligations that nature imposes upon him. With fine scorn he exclaims (has not each one of us heard him?): "Do not call *this* love, for this is

But the vulgar tune
Which all that breathe beneath the moon
So accurately learn, so soon."

Very good, sir; but this "vulgar tune" happens to be the one which led the march of progress from the lowest to the highest, and with infinite varieties scarcely yet dreamt of, it is going to lead us further yet. Only to the immature, childish mind is this tune without its deep notes and its tenderest cadence.

The most candid of our poets said:

"Man's love is of man's life a thing apart,
'Tis woman's whole existence."

Modern readers of Byron have interpreted this as a great compliment to woman. Let us confront the saying with the facts. If we put the word homo, or human being, for man, it is true that sexual love is "a thing apart," for every one. It can only be the whole existence of any one in the same way that the whole light of the landscape after the sun has set may consist in the reflection or afterglow still pervading and glorifying all things. That woman and not man should have realized this glorifying light in her life is praise which few of us would venture to accept for all our sex: let us hope that some of us deserve it.

My view is that it is exactly in this "thing apart" that man, not woman, reigns supreme. This is the one part of his domain where he reigns undisputed, the one throne he can never abdicate. Yet he does all he can to narrow and belittle his position!

The social advance of woman is the commonest historical truism. Though there have been many halts, there have been no retreats in this onward progress. Where there is anything like a condition that we can congratulate ourselves is "civilization," women rule. Every woman who has not been too fatally cramped by false social customs, derived from past ages, can testify that she is set under authority to say to this man, Come, and he cometh; and to another, Do this, and he doeth it.

Where there is social life, there is no escape for men from the domination of women. And they do not wish to escape it. All that was best in what old Europe meant by "a gentleman," all that is highest in what America (Heaven be praised!) means by "a man," is involved in this.

Every increase of civilization means an increase in this "monstrous regimen of women"—if any one wishes to describe it in the words which John Knox uses against the rule of queens. And we have not to consider what we most fancy, but what is fact.

Now, I contend that men and women must accept the part assigned them. Man is and must be the artist of sexual love. Every love-union originates in the mind of the man; the controlled expression of humanized love depends for its quality on his mental capacity; the consummation depends entirely on his will. As within the sex relations of individuals, man is master of the ceremonies, so he must serve the world by designing a future love-ideal for the race.

Woman has done and is doing whatever is possible on her part to raise this love and humanize it, though it often falls below that of simple-minded beasts. She has done much to supply the common sense and the science of the sexual relation; but sex reform can only be accomplished by man using all his artistic faculties to formulate a noble sex ideal.

Man has boasted that "the virtue of woman is the finest invention of man." What he has really done is to exaggerate the crudest sex instincts of women so as to make them accept the

position of sex-slaves gratefully, and believe they should be "taboo" to every one but their master. And he has imposed the ignorance of a child as a life-long curse upon many women, to whom the very meaning of virtue is thereby made an impossible idea.

The virtue of woman is her own—free virtue, not bond virtue: man has only to learn to understand and respect it.

Man cannot serve two masters—that is, two ideals. There must be no setting up of one standard for man and another for woman. He must not be satisfied to follow one ideal in his youth and another in his maturity. He is not to say, "Never marry the woman you love," and then carry out this program by making one woman his obedient slave and another his unapproached divinity—to judge by results this is very unsatisfactory to both the human beings between whom he divides his attentions, and is certainly fatal to all future idealizing. He has to build up an ideal that will fit all times of life, and that will involve none of his fellow-beings in either sexual slavery or sexual starvation. He has a great deal to do, and the sooner he begins the better it will be for his own happiness and that of the race.

The part assigned to woman, the social dominion of sex, is simpler. But I think she still has to learn the responsibilities of power, and to perceive that just as the physical dominance of man in the past necessitated the development of chivalry, so her own moral domination in the present and future demands from her the sympathy, the self-control and the aspirations of the noblest sort of chivalry.

DORA FORSTER.

A Colony in the East.

In response to my request in a recent *Lucifer* for opinions in regard to a colony in the East like that at Home, Wash., I have heard from ten interested persons. Six queries were presented, and the result is here given.

1. Would you like to see a colony similar to that at Home established in the eastern United States?

Nine replied affirmatively; one advocated co-operation in a business way without change of location by exchanging merchandise and services through the aid of trade checks.

2. If so, in what state, and in what part of the state?

First choices were as follows: Four were not particular; one was not particular, but suggested near Boston; two suggested the Maryland coast; one suggested a southern rather than a northern state; one, southeastern Massachusetts; one, near Detroit, Mich.; one, western Arkansas. It will be noted that two chose the Maryland coast, and I may add that the gentleman who favors a southern rather than a northern state is a resident of Maryland. Add in the four who are not particular, and there is a good lead for the Maryland coast. Second choices: Mountain region of North Carolina; Long Island.

3. If it should be located where you wish, would you join it at the start?

Three said they could not join at the start; four said possibly or probably; two said they could join later; one could join at start if colony suited in other respects.

4. Would you prefer a location within twenty miles of a city or large town, or still farther from any large community?

Four preferred a location more than twenty miles away; two, within twenty miles; one, more than twenty if the colony is large and strong; but less if small and weak; three expressed no preference.

5. Would you contribute money toward the purchase of land and the erection or purchase of buildings?

Replies were as follows: One would contribute \$1,500; one would contribute at least his own share; two would contribute, but did not state amounts; one probably could contribute; two could not at present; one could not at all; two neglected to say.

6. What, in your opinion, is the best plan of operation for a colony of free people under present conditions?

This query brought forth a number of suggestions. Two suggested a summer colony on the camp-meeting plan, to be abandoned during the winter months. One thought several

small groups preferable to a single large one. Some thought industrial co-operation should be the basis of the colony; others thought social freedom should be the basis, and industrial relations incidental. All, however, agreed that liberty, equality and fraternity should be the fundamental principles of association.

As a practical plan upon which to work, and as combining in a singular degree the ideas of nearly all who wrote me, I here give the colony scheme outlined by James Haworth:

"Avoid taking or getting any name, such as Anarchists, Free Lovers, etc. Have trustee buy town site, say twenty acres or so, and secure option on land around. Price of land not to exceed \$10 per acre. Arrange by mortgage (to friends, if possible) for payment by installments. Individual holdings to be owned outright, and to be limited to town lot and ten acres. Title deeds to contain sanitary clauses, and to be granted and transferred only on signed agreement to settle all differences by arbitration. Government: Universal consent (except one or two). Industries for individual enterprise: (1) Gardening, chickens, etc.; (2) fruit growing; (3) wood-working, furniture, etc.; (4) printing and publishing; (5) home school for Liberal children and youth, with every precaution against interference; (6) vacation resort and camp-meeting for Liberals. Industries 4, 5 and 6 might interest non-resident friends and have the assistance of their capital. Co-operation: Such as may voluntarily grow up."

Necessarily the matter of industrial co-operation will be one of great importance, but there need be but little friction if it is understood, as suggested by Mr. Lloyd in his letter to me, "That practical individualism, co-operation or communism be left to the free choice of those concerned." In proportion as co-operation proved itself agreeable to the colonists, it would draw more and more members.

Two or three correspondents suggested a meeting of those interested in this matter. All the letters I received have been forwarded to Mr. Haworth, to whose original suggestion this symposium was due, and some of those who are in a position to make a move in the matter will doubtless hear from him. I wish to thank the correspondents of *Lucifer* who have so kindly written me, and trust that this acknowledgment will take the place of personal replies. Undoubtedly there is a strong sentiment for a colony in the East.

Wellesley Hills, Mass.

ALEX E. WIGHT.

Management of Children.

Oh, what a curse, what a stultification of reason, is the much-lauded sentiment of obedience, the handmaiden of ignorance and tyranny!

He who obeys need not think. He does not need to know more than the brute. The dog and the horse, the soldier and the slave need to know the meaning of but few words, and how to perform a few simple acts, a few simple maneuvers. The mind needs not to be developed—as the obedient mind is not likely to be—to complex thought. The obedient mind is likely to remain simplex and incapable of a complex idea.

"As well try to put a six-fingered hand into a five-fingered glove as to try to put a complex idea into a simplex head, and for the same reason—there is no room for it."

The dog, the horse, the soldier, the slave who obey commands have no need to learn the higher sciences; and if disciplined when young to obey, their thinking faculties are stupefied and remain dormant.

These thoughts are suggested by the excellent article in *Lucifer* of April 2 on "Control of Children," by Lillie D. White.

I reasoned this out and came to her conclusions during the Civil War and have acted upon that principle ever since, but for thirty years I never met any one who fully agreed with me. Since reading Anarchist literature, however, I find many who do.

A little incident in my early life will illustrate my principles. In 1863 our first child was about two years of age, when one day we were honored by a visit in our log-house home by the sage and matron of the neighborhood, also by the wealthiest couple, Esquire Lee and wife. My companion busied herself in

preparing as good and as elegant a dinner as our humble circumstances would allow, which made our midday meal a little late—conducive to keenness of appetite. When dinner was announced, our guests were invited to be seated at our small square table, which accommodated but four, with no convenient place for our little son's high chair, which since he could remember had always occupied one side of the table at meal times, and in which he sat. Embarrassed by the presence of dignity, his mother had neglected or forgotten to prepare a place for him, and soon he appeared with flushed face, too full for utterance, which excited my sympathy. Rising from the table, I invited him into an adjoining room for a conference. I said: "Elmer, my dear little boy, I am very sorry for you, for you have waited patiently for your dinner, and there are so many good things to eat, I know you are hungry for them, but you see there are places at table for but four. Your ma must wait upon the guests and I ought to entertain them, so it would not look well for me to wait, but if you say so I will. I regret the situation as much as you possibly can, and would rather wait than have you do so." Elmer looked up through his tears and said, "Pa, I will wait." I kissed the tear-stained cheeks and wiped my own and took my seat at table, for all were happy.

I might have commanded and exacted obedience with a threat of the conventional dark closet, but would his reason have been developed? Would not his brutal propensities have been aroused to the suppression of his reason? Then how should I feel now about it? I never commanded in my family and am rejoiced that I did not. I have raised three sons, as perfect physically, mentally, and morally as I ever saw, without a command or exaction of obedience. And I doubt if they could be made to obey. They are like the Persian noble who said, "I neither command nor obey." Those who never command nor obey are model citizens.

J. C. BARNES.

No Creed of Control.

Lillie D. White says that I should have allowed my little girl to wade "in that icy water all she wanted to." I feel that I must deny that I made a mistake that time. While I admit my liability to mistakes, I cannot admit it in this case. Mrs. White can judge for her own children, but not for mine. This little girl (an adopted child, but none the less dear) inherited everything, seemingly, from her natural mother except health and vigor. My companion and dear little boy died about four months previous to this happening, and this little girl had scarcely recovered from a long, severe illness of lung and rheumatic fever. Imagine my feelings had I permitted her to thus continue to enjoy herself, and this enjoyment had been at the expense of her life, as it doubtless would have been.

We cannot always judge for others, and I repeat it might have been all right for her children, but not for mine. I insist that in this case I am the best judge.

When this little girl was two years and a half old we journeyed by steamboat from Boston to Savannah, Ga. She was extremely fond of bathing, and several times was determined to walk off the deck into the water. Ought I to have withheld the restraining hand, and allowed her to jump overboard because she wanted to?

No, I did not say she was made sick from going in the water three times; yet such was the fact.

I once knew a little one who thought the coals of fire in the fireplace would be pretty to play with. His mamma carried him away three times. His aunt thought it best to allow him to creep to it "even if he did burn his fingers a little," and when his mamma left the room for a moment he did so, his clothing catching fire and burning off from him. He died.

If a child, boy or girl, throws stones at windows, breaking and destroying them; pulls up young fruit trees, abuses other children or animals because it is fun, and it enjoys it, I cannot think it right to permit it to continue the destruction and torture.

In regard to the two-year-old baby, it would have been quite

like me to have said something like the following when she scattered the beans on the floor: "W-a-y they go. Too bad 'tisen't corn, so we could call the biddy hens in to pick it up for us, isn't it?"

I never made a request to a child in my life because I wished to be obeyed, but gave them a reason for the request if possible, and the child of an age to understand. They loved me, and therefore trusted me, and knew every request or advice was for their good, and if they heeded it cheerfully it would make us all happier.

When one is sure one is right in their requests, to change to what is not right or best shows the child that one is unsteady and not to be depended upon, and also teaches it to be vacillating and uncertain. At the same time, if one should learn that one was in error, I think one should frankly acknowledge one's mistake. I would.

May I be permitted to add: To those who have requested me to take charge of their children, I am no longer in a condition as to health, finances or house room to do so. I regret the fact, for my heart goes out to all in need of loving care.

SADIE A. MAGOON.

A. P. W. A. Denying Free Press.

FRIEND HARMAN: Inasmuch as you have published and appreciated the work of the American Press Writers' Association better than any other Liberal editor, it pains me to see that a member who is, or was, in good standing in that association has sided with Catholics in a desire to see you suppressed.

Well, it seems to be the popular thing nowadays for professed Liberals to want to see suppressed all who differ from them, let the subject of the difference be what it may. Here they are wanting you suppressed because of your demand for liberty in sex matters, while at the same time they are much more seriously wanting me suppressed because of my demand for liberty in education.

Every man and woman who joined the A. P. W. A. did so with an understanding that free speech, free press and all the like desiderata were the primary objects of the association, and that the members were bound to fight for these upon every opportunity. Edward Stern is only a sample of many members who have forgotten their duty.

Taking my case as a sample, Miss Mabel Gifford of Blue Hill avenue, Mattapan, Mass., gave in the Patriarch of Seattle, Wash., of April 11 a deserved rebuke to all those departers from the free-press faith, and if it fails to at once remind them of their duty they should at once be dropped from its rolls, or the association should be reorganized, or it should be disbanded, or it should be left to die the lingering and disgraceful death which such treachery to principle imposes.

For myself, I want it to be understood that I neither formed nor belong to any association in which members may spurn with impunity the very basic principle upon which it is founded. That so liberal, kindly and genial a writer as you should be thought of in the line of suppression by a leading member of the A. P. W. A. caps the climax. You have my "glad hand" for your fullest liberty, and every loyal member of the A. P. W. A. should publicly extend you the same. On that rock the association should be reorganized. If it is possible that Mr. Stern has already withdrawn from the A. P. W. A., the situation, in view of his previous high standing, is but little altered.

Sykesville, Md.

FRANCIS B. LIVESKY.

What Did She Mean?

Miss Marryat—I see old Roxley has left an estate worth \$2,000,000 at least. Wouldn't you like to be his widow?

Mrs. Marryat (ambiguously)—No, dear; I'd rather be yours.
—Philadelphia Press.

The Chicago Society of Anthropology

Meets Sundays at 3:30 P. M., Hall 913, Masonic Temple. Free lectures. On May 10, Mr. Gustafson will lecture.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Truth of History—Ingersoll and the Anarchists.

A good, wise and faithful friend writing from New York says:

"I notice that you have something to say about Green and Macdonald, and that you propose to continue it at some future occasion, two weeks hence. By that time I should think it would be pretty stale. Why get into these endless controversies and why perpetuate them?"

Well, let us see about this. Is it possible to avoid controversy and still be a man?

Does not every man worthy of the name defend the truth as he sees the truth?

Can an editor of a reform journal, a soldier on the picket line, avoid controversy without surrender to the enemy?

For a whole decade of years, or more, in Kansas, I was engaged in a controversy with the postal censors, Anthony Comstock and his lieutenants, in the federal courts. This controversy, so far as it was personal, was not of my seeking. I stood on the defensive. I defended my right to freedom of speech and of press with the aid of many friends, far and near, among whom I gratefully remember the name of him who wrote the questions just quoted.

Today I find myself again on the defensive—defending my right to freedom of speech and of press, including of course the right to criticize the opinions of any and every person whomsoever, also the writings found in any book, no matter how honored and revered by men. I am neither a hero-worshiper nor a bibliolater, and because I do not bow to the authority of men or of books I have quoted against himself some of the utterances of Robert G. Ingersoll, who, although "dead, yet speaketh."

In number 956, in an article entitled "Marriage the Church's Stronghold," I quoted approvingly some paragraphs from Ingersoll's lecture entitled "What is Religion?" prefacing my remarks with a summary of what I understood to have been the attitude of the great agnostic orator, at one time, toward the workingmen.

This I did in the interest of truth and fairness. In this matter I treated Brother Ingersoll just as I would expect him or any other man to treat me if I and not he had passed that bourne from whence it is said no traveler returns.

I could not consider it an act of friendship if a professed friend should say nothing of the points on which he and I differed radically, reciting only those wherein there was substantial agreement. I should have to look upon him as a false friend, because false to the TRUTH OF HISTORY.

The Sunday school style, the pulpit method, of treating saints, heroes and martyrs is not creditable to men who pose as leaders in "Freethought and reform."

Quoting a small part only of the article "Marriage the

Church's Stronghold," and utterly ignoring the animus of what I said therein and the use to which I put the part he quoted, Eugene Macdonald, editor of the Truth Seeker, New York, challenged the truth of what I said of Ingersoll's attitude toward the workingmen in 1886 and demanded my authority for what I said thereon. To this call I replied by publishing a letter from Mr. T. P. Quinn of this city, in which my rendering of Ingersoll's utterance was substantially verified—the language used by Ingersoll to Quinn being much stronger than the words attributed to him by me. This letter was reproduced—in part only—by Macdonald in his issue of April 4. Following this partial reproduction are the following editorial remarks:

"We hope we may be excused for believing that Mr. Quinn is a liar. This matter, if we are rightly informed, was ventilated in the Firebrand, or its successor, Free Society, when Mr. Quinn's fellow delegate to see Colonel Ingersoll wrote that what the Colonel said was, that his advocacy of the cause of the imprisoned Anarchists would be more apt to harm than help them, because of his heretical reputation. If that is what he said he evidently changed his mind about it, for he did interest himself in behalf of the Anarchists, and wrote to Governor Oglesby urging him to commute the sentence to imprisonment."

On interviewing Mr. Quinn in regard to the matter he said the letter to Free Society was written by himself, and not by a fellow delegate. Going to the office of Free Society, now published in this city, I copied the entire letter from the file of that journal, which letter, with a few additional words by the writer thereof, is herewith reproduced for the benefit of Messrs. Macdonald and Green, and of all others who may take an interest in the truth of history in regard to one of the most memorable of all the tragedies of modern times, the judicial murder of the four champions of the workingmen's eight-hour movement in Chicago and Illinois, in the spring of '86. Addressing the editor of Free Society, Mr. Quinn says:

In your comments on Kate Peat's eulogy of Robert G. Ingersoll, published August 5, you wrote:

"He [Ingersoll] believed in the innocence of the Chicago Anarchists and regarded their conviction and execution as judicial murder, but he would not defend them before the Supreme Court unless the stipulated sum of \$10,000—a sum too exorbitant for the poor Defense Committee—could be guaranteed."

I do not know where you got your information, but I am sure it is incorrect. "The Defense Association" as such never asked Ingersoll to get into the case, and to make sure of this point I a few days ago asked Mr. George A. Schilling, a member of the Defense Committee, the same man that went East to secure the services of Generals Butler and Pryor, if there was any foundation for the statement, and he assured me there was not.

The nearest approach to it was a request from Captain Black to enter the case, but Ingersoll, without any money consideration being mentioned, promptly and strongly advised the Captain to secure a counsellor whose orthodoxy was unquestioned. He believed and urged that his public advocacy of the Anarchists would only harm their case and he tenaciously clung to this policy to the last.

District Assembly 49, Knights of Labor, appointed a committee to see and request representative men of New York to intercede with the Governor of Illinois, and as a member of that committee I suggested Col. Robert G. Ingersoll, Courtland Palmer and Patrick Ford of the Irish World. Ingersoll refused for the reason already given, but added, "I will tell you why I am with you in this thing, and what I propose to do."

"These men were not tried by a jury of their peers; every fellow on that jury was opposed to them and their doctrines, and you may as well try me before a jury of orthodox clergymen for Infidelity and expect my acquittal as to expect an impartial verdict from that jury for those men. My jury would hang me sky high, and their jury, at the command of capitalists, want their blood. As a matter of self-defense I am on your side, but I cannot go to Illinois. I could not go to Jersey without being seen and known, so you see how impossible it would be to go to Illinois, and if the newspapers raised a cry—and they would—about the common interests of Infidelity and Anarchy,

every hope of saving the lives of your friends would be shattered.

"No, I'll not go; but I'll tell you what I intend to do. I'll sit down and write my reasons out fully why those men should not be hanged. I'll go as deeply as I can into the history of the world and I'll point out where every age has had its martyrs to progress, and as my daughter is on the best social terms with Oglesby's family, and as she can go where she pleases without being followed by those newspaper fellows, she will gladly undertake the task, for she feels for the men as much as we do, and the effect will be much better. Oglesby is a large and tender-hearted man, and if the pressure were not so great from the other side it would be easy to deal with him when the lives of men are at stake. But remember he is a politician, and all politicians are whores; if they cannot get what they want, they will take what they can get. Oglesby wants to be Vice-President; if he cannot get this he'll take the Governorship; if he can't get that he'll want to go to Congress; and if I went to Illinois and the newspapers raised a howl, that would injure his political chances;—by God! he would hang those men to prove that he was not under the influence of Ingersoll. You know Arthur insulted the man that raised him from the gutter, and Oglesby is not above it.

"No, I'll not go; and if you want me to help those men, allow me to remain in the background. Don't get the preachers after you any hotter than they are."

I am not going to discuss the other questions raised in your criticism, beyond suggesting that Ingersoll studiously avoided mixing up in the economic struggle. At Central Music Hall, Chicago, he said:

"I know the remedy for this general distress, but I won't tell you—I don't propose to be a martyr." In 1886 he said to me: "Q—, the working people may be worth living and dying for in a thousand billion years, but the dirty s—t a—s are not worth it today." In his address on Voltaire he eulogizes the French philosopher because the latter sold the product of his genius for the "highest price and lived like a prince," and Ingersoll followed his example. In 1887 he said to a few of us:

"My life's work is to destroy the power of the priests, and if I can drive a dagger into the heart of that old whore—the Church—I'll have made my contribution to the liberties of men."

District Assembly 49's committee was composed of the undersigned and James E. Quinn, at the time master workman of District 49, and while the conversation was general I only seek to throw a little light on the canvas that others may be warned of the error. We must live in the truth.

T. P. QUINN.

DEAR HARMAN:—After a lapse of four years, since the above was written, I have just two suggestions to make to the admirers of Colonel Ingersoll: 1st, that we not make ourselves ridiculous by deifying him, for notwithstanding his greatness of heart and head and wonderful power of expression, he was still only a man, possessing a mortal's limitations, and the attempt in some idol worshiping quarters to make a god of him will only bring upon their puny heads the pity and contempt of all fair-minded men and women. 2nd, that the public and private papers of Oglesby be looked into for that letter, as I am positive he wrote it, and that if found it will show to the world the real greatness of the man. If a search of Oglesby's papers don't reveal the letter, then Miss Ingersoll should be appealed to, and she may be able to furnish a copy.

T. P. Q.

Chicago, April 4, 1903.

Not for personal controversy nor for personal victory, but for the sake of truth and fairness, do I publish this long letter from a man who knows whereof he speaks, and whose word is unimpeached and unimpeachable, so far as I have heard, by any who know him; a man who is now and has been for many years actively engaged in the work of economic and industrial emancipation of America's working men and women.

Looking at the matter from every point of view; reading Robert G. Ingersoll as I would myself be read—as a human

being subject to limitations; not as a saint, a hero, or a demi-god; not presuming to sit in judgment upon the man, or upon the motives that lay behind his acts and words; or (if trying to reach the motive through the act or word) putting the best possible construction upon the word and act, adopting this thought, I would repeat, as I have often said before, I feel glad and thankful that Ingersoll the man and brother was not completely submerged and lost in Ingersoll the lawyer and partisan politician. Inevitably the life of the lawyer and politician tends to destroy the last vestige of conscience and of human sympathy; to harden, to ossify, to petrify the heart, the finer human feelings; to make of the most noble specimen of manhood a "mechanized automaton," with no higher ambition than the acquisition of wealth and fame and power—it is because of this knowledge that all the surviving friends of the great religious liberator should rejoice that the real life of Robert Ingersoll was vastly better than were many of his public utterances.

"Acts speak louder than words." His intercession with Oglesby for the lives of the Anarchists far outweighs his public utterances against Anarchy.

And now that Ingersoll's voice is no longer heard among men, the tendency is to CANONIZE him, to make of him the patron saint of the American Freethought movement.

A strong effort is evidently being made to formulate a Creed of Infidelity with the sayings of Ingersoll as the basis of that creed, just as the reported sayings of the Nazarene are made the basis of the Christian creeds. Naturally enough, too, as in the case of the Christian creeds, the worst sayings, the least humane and least philosophic of the sayings of the great agnostic leader are being used as the basis of such Infidel creed, instead of the more humane and philosophic.

For example, we are told by Mr. Macdonald that in answer to questions asked by himself in regard to the trial and execution of the Anarchists Ingersoll replied, in part:

"There is no place for an Anarchist in the United States. There is no excuse for any resort to force; and it is impossible to use language too harsh or too bitter in denouncing the spirit of Anarchy in this country. But no matter how bad a man is, he has the right to be fairly tried, and if he cannot be fairly tried then there is anarchy on the bench. So I was opposed to the execution of those men. I thought it would have been far better to commute the punishment to imprisonment, and I said so; and I not only said so, but I wrote a letter to Governor Oglesby in which I urged the commutation of the death sentence. In my judgment, a great mistake was made. I am on the side of mercy, and if I ever make mistakes I hope they will all be on that side. I have not the slightest sympathy for the feeling for revenge. Neither have I ever admitted, and I never shall, that every citizen has not the right to give his opinion on all that may be done by any servant of the people, by any judge, or by any court, by any officer—however small or great. Each man in the United States is a sovereign, and a king can freely speak his mind."

Lack of space prevents the reproduction of the whole of this interview. At its close Mr. Macdonald says:

"After reading that, we do not believe any one will believe Mr. Quinn, Roman Catholic labor leader, and if Mr. Harman has no better authority than he cites, we fancy his allegations against the Colonel will be credited by few."

I have room only to say here that Mr. Quinn tells me he is not a Catholic, but a Freethinker; has never been a Catholic, though raised under Catholic influence.

* * *

As truth and fairness is, or should be, the motto of every Freethinker, I now call upon Eugene Macdonald and H. L. Green to publish in full in their journals the letter of T. P. Quinn as given in this week's Lucifer.

As a study of or upon the present status and outlook for the future of the American Freethought movement I regard this discussion of Ingersoll's attitude toward Anarchy and Labor as very important and very pertinent to Lucifer's chosen work, and thus believing I expect next week to publish a letter from George A. Schilling of this city bearing upon the facts of history as touching this matter.

M. HARMAN.

Among Lucifer's Exchanges.

A few weeks ago, when replying to a criticism in these columns, I said, "Lucifer stands alone in maintaining that by far the most important of all liberties, most vital of all rights and privileges, is the liberty or the right to be born well," etc. In thus saying I must have forgotten, momentarily at least, that our friends at Home, Wash., had resurrected, under other names, the papers called Discontent and Clothed with the Sun.

It will be remembered that so great was the popular outcry against the Home colonists immediately after the assassination of William McKinley that our paternal government was induced thereby to suspend or abolish the postoffice at that place, and that in consequence of this act of paternal despotism the two papers mentioned suspended publication.

Absorbed in the work of getting out our own weekly Morning Star, and handicapped with the chronic illness of its editor—an illness that compels frequent and protracted absence from office—we have failed to mention, except incidentally, the restoration of postal privileges to the Anarchist colony on the Pacific coast, and the revival of the two radical journals aforesaid.

Now, to make amends to some extent at least for this omission, I wish to say in addition to the brief reference given to Mrs. Waisbrooker and her journal in last week's Lucifer—repeating in part what I have often said before in these columns—I say that no one deserves more honorable mention as a lecturer and writer on lines of radical reform than does the veteran editor of Foundation Principles; which journal was begun by her twenty years ago, or thereabouts, at Clinton, Iowa, and although several times suspended because of the poor health of its editor and because of inadequate support, it has done a work for Freedom of Mothers and for the right to be Born Well that it is quite impossible to estimate in words or figures, and no one can or will give a heartier welcome to its reappearance on the stage of contemporary journalism than is herewith extended from Lucifer's office, and no one will be better pleased to hear of its complete success, financial or otherwise, than will the writer of these lines.

At present Mrs. Waisbrooker sets the type for her magazine herself and prints it on a small hand press. In the May number she says:

"I have put up another number of the magazine on the little press, and shall continue to do so until the other comes—as come it MUST. Perhaps the delay is necessary in order to unite us more closely by each contributing a little toward the desired result. We naturally feel a deeper interest in that which we help to bring about. Dear comrades, please, will you all consider yourselves as workers in this matter, each a committee of one to interest others? I am glad to give MYSELF to the work. Please help to furnish needed tools."

Most heartily do I second the motion that Mrs. Waisbrooker—now in the seventy-seventh year of her mortal pilgrimage—be supplied with the tools needed to do her self-imposed work, and therefore I earnestly ask every reader of Lucifer to send one dollar for a year's subscription to Foundation Principles, or at least send ten cents for a sample copy, and thus help to purchase the new press, of which the work of our much persecuted and and much misunderstood friends stands in great need.

Of the other resurrected journal—the Demonstrator—I wish to say in brief that, like its predecessor, Discontent, it is a four-column, four-page weekly, devoted largely to the interests of the colony, and though small in size it is surpassed by none of the larger Anarchistic journals in the vigor, breadth, clearness and fairness of its editorial handling of the living and current topics of the present day. Brother James F. Morton, Jr., is an intellectual giant, as most of our readers know. His treatment of the Free Speech question, in a series of papers written for the Demonstrator, is one of the very best expositions of Anarchist philosophy I have ever seen. It is to be hoped that this series will be published in pamphlet form when completed. Though our space in Lucifer is all mortgaged for many weeks to come by our contributors, I cannot forbear giving our readers a specimen of his

utterances in regard to this subject, so vital to human liberty and progress:

"The Anarchist movement, being relatively weak in point of numbers, has served as a suitable object of attack for the enemies of free speech. Not that the propaganda as a whole gives them the least bit of anxiety. Unlike their dupes, whose eyes bulge out with horror as they read the ridiculous scareheads in the daily press, the leaders of the imperialist faction do not apprehend the slightest real danger from Anarchism. Their loud outcries are purely for political effect. Without in the slightest degree comprehending the real Anarchist philosophy, they have learned that the great bulk of its adherents are peaceful proponents of a social idea which the majority are not likely to accept for some time to come. The real animus of the attack on the Anarchists is not so much to overthrow this particular propaganda as to establish a precedent in favor of the suppression of unpopular social and political views, and to pave the way for the doctrine that all criticism of existing institutions is treasonable. Toward this end events are rapidly tending. The Anarchists are simply marked as the first victims. If they fall, let the Socialists, the Single-Taxers, the Anti-Imperialists, the Free-thinkers beware; for they are assuredly marked for the slaughter."

The price of the Demonstrator is only fifty cents per year. Will not all of our readers who can possibly afford it send a half-dollar to help a movement for freedom and justice that is second to none in practical effort and hopeful promise now seen on the American continent?

M. H.

VARIOUS VOICES.

Emma Wardlaw Best, Mayenne Island, Seychelles, Indian Ocean: I send you five rupees for Lucifer. Have been away in England or should have written before. You and William Thompson seem to me to be the only men who see our wrongs and see them "whole." Most women are so bewildered by what they suffer at the hands of men or so stupefied by inherited suffering and wrong that they don't know what they want or where the shoe pinches. I have just written and told Mr. Paul Robin that I believe "that women have a right to their own persons and the fruit of their bodies and that there is no right so sacred. Upon that right is founded all other rights and liberties, and without it everything is corrupted at the source of being." I believe you will accept this as already your own creed.

Miss O. L., Newark Valley, N. Y.:—After reading your good paper so long, I feel that I may call you brother and sister. You are doing a grand work and I wish I could help you, but cannot at present, as I am unable to earn anything and would not use a cent of my poor mother's earnings, as she and my other friends are opposed to Lucifer and would like to burn it. I tell them if they do they destroy my friendship at the same time, for my liberal papers are the most congenial companions I have. I often long for a companion of liberal views. I wish to thank you for sending the paper so long, but I cannot ask you to send it longer without pay. Wishing you success in your good work, I am sincerely your friend.

Mrs. C. A., Horton, Mich.:—I inclose a list of names of people who I think would appreciate your paper. I wished when I read Mrs. Barker's article on "The Awful Fate of Boring Women" that I had a few copies to forward to friends. I have distributed some of my copies, but it is hard to find people of liberal views along the principal lines discussed in your paper among the class with whom I am associated, and even those who have advanced thought will scarcely acknowledge it. People will cater to public opinion, you know. It is easier to follow the beaten "calf-path" than to get outside and brave the censure and criticism hurled at one from all sides.

Paul Robin, Editor Regeneration, Paris, France:—Here our propaganda is making very rapid progress at present, being admitted by nearly all the workingmen's groups. We shall take in the Anti-Militant Congress, to be held in London or Amsterdam in a few months, and likely have there an important place.

I begin to dictate translations of some of your pamphlets.

I shall go on when I have more time, the administration of our league and periodicals being more and more performed by younger friends.

Did you send a collection of Lucifer to our National Library? If not, and if you should care to do so, you might complete my ill-assorted collection, which I should describe in detail.

I am forwarding you \$1.25 as a subscription for the year 1903 from Senor Mates Morral, Barcelona, Spain. I hope you receive regularly our Regeneration, always sent the first day of the month. With my kindest regards to all friends, yours very faithfully.

Trial Trip Subscriptions.

For one dollar we will send Lucifer ten weeks to eight different addresses, and to the one sending us the list, any one of the following books:

The Origin of the Family, Private Property and the State. By Frederick Engels, 217 pages, handsomely bound in cloth. Postage, 6 cents.

The Slavery of Our Times. By Leo Tolstoi. With portrait of author, 186 pages. Blue cloth; silver lettering. Postage 8 cents.

Nora: A Doll's House, and Ghosts. The two dramas bound together. Olive cloth; red lettering. 108 pages. Postage 8 cents. This offer will, we hope, induce our friends to extend Lucifer's circulation materially.

TOLSTOI'S NEW WORK.

The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

CHAPTER TITLES,

I., Goods Porters Who Work Thirty-Seven Hours; II., Society's Indifference While Men Perish; III., Justification of the Existing Position of Sciences; IV., The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V., Why Learned Economists Assert what is False; VI., Bankruptcy of the Socialist Ideal; VII., Culture or Freedom? VIII., Slavery Exists Among Us; IX., What is Slavery? X., Laws Concerning Taxes, Land and Property; XI., Laws the Cause of Slavery; XII., The Essence of Legislation is Organized Violence; XIII., What Are Governments? Is it Possible to Exist Without Governments? XIV., How Can Governments Be abolished? XV., What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 186 pages. Price, 65 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only." Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persuasion Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heathen;" What are the Effects of Raids and Crusades? The Economic Side of the Problem, Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of it All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions

BY FELIX L. OSWALD, M. D.

"Vaccination spreads diseases; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 105 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

Agents Wanted

To sell the Toltec Dandruff Cure and the Toltec Hair Dressing (restores natural color). Are clean and perfect. Liberal commission. Write for circulars. Address: The Toltec Remedies Co., Box 1807 Denver Colo.

968.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

WAR ON CATS!

Prices of America's leading watches cut below biggest catalogues!

HAMPDEN: "Special R.-Way," 23 jls., \$32; "New R.-Way," 23 jls., \$26; "John Hancock," 21 jls., \$21; "Dueber Watch Co.," 21 jls., \$18; same, 17 jls., \$16; Hampden, 17 jls., ad'd, \$10; 15 jls., \$7; 7 jls., \$4.50; "Century," \$3. ELGIN: "Veritas," 23 jls., \$20; same, 21 jls., \$25; "B.W. Raymond," 19 jls., \$20; same, 17 jls., \$18.50; "Wheeler," 17 jls., nickel, \$11; same, gilt, \$9; Elgin, 15 jls., \$7; 7 jls., \$5.

WALTHAM: "Vanguard," 23 jls., \$29; same, 21 jls., \$25; "Crescent Street," 21 jls., \$20; "Appleton, Tracy & Co. Premier," 18.50; same (not "Premier") \$16; "Bartlett," nickel, 17 jls., \$11; same, gilt, \$9; 15 jls., \$7; 7 jls., \$5; "Standard," \$3. These all in silverine screw cases. In 20-year gold-filled \$3.50, in 25-year cases \$6 more, all prepaid.

Send for prices of Solid Gold 12 size or Ladies' Watches, Diamonds, Opals, Silver Plated and Optical Goods, Music Boxes, Jewelry, Chains, Clocks, Free-thought and other badges, Ingersoll spoons, and my tract—"Theism and the Crucible"—free.

OTTO WETTSTEIN, La Grange, Cook County, Ill.

LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.
Man, the Ungroomed.
Woman, the Serf.
Woman in Freedom.
Marriage: a Retrospect.
Marriage: a Forecast.
The Free Society.

Some remarks on the early star and sex worship.

Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.

The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

WEBSTER'S INTERNATIONAL DICTIONARY

NEW EDITION
New Plates Throughout

Now Added **25,000 NEW WORDS**, Phrases, Etc.
Edited by W. T. HARRIS, Ph.D., LL.D.,
United States Commissioner of Education.

Rich Bindings. 2364 Pages. 5000 Illustrations.

The International was first issued in 1890, succeeding "Unabridged." The New Edition of International issued in Oct., 1900.

Also Webster's Collegiate Dictionary with Scottish Glossary, etc. "First class in quality, second class in size."

A Private Maternity Home

Or Lying-in Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a home for the infant by adoption if desired.

For particulars and terms give description of case, and address.
Suite 62-119 LaSalle St. Chicago Ill.

G. S. WOOD, M. D.

RADICAL LITERATURE.

For Sale by Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY.** By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 460 pages. Handsomely bound in cloth. \$1.50.
- AGE OF REASON.** Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 15c.
- ANARCHISM: Its Philosophy and Ideal.** Peter Kropotkin. 5c.
- A PHYSICIAN IN THE HOUSE.** A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 18 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.
- A FLKA FOR THE NEW WOMAN.** May L. Collins. With large new half-tone portrait. 15c.
- A TALE OF THE STRASSBURG GEESE.** R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolidge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola) 5c.
- AUTONOMY, SELF-LAW.** A fragmentary dissertation on the right to non-invasive self-hood. 5c.
- BALEAC'S SERAPHITA: The Mystery of Sex.** Mary Hanford Ford. Cloth, 5c.
- BORNING BETTER BABIES—Through regulating reproduction by controlling conception.** R. B. Foote, Jr., M. D. 5c.
- CHILDREN OF THE ITALIAN POOR.** Poala Lombroso. 5c.
- DAWN OF CIVILIZATION, THE; or, England in the Nineteenth Century.** J. O. Spence. 176 pages. 25c.
- DARWIN, THE (A Novel).** Elmina D. Sienker. 50c.
- CHICAGO CONFERENCE OF TRUSTS.** Speeches, debates, etc.; 81 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post and George Schilling. 626 pages. 50c.
- DIGGING FOR RED-ROCK.** Camp-meeting talks and sketches by Moses Harman. 5c.
- DR. FOOT'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Wedlock: Scientific Marriage; Heredity; A B C of Temperaments; Powell and his Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.**
- EAST TENNESSEE SKETCHES.** A and Cecilia Chavannes. 5c.
- ECONOMICS OF ANARCHY.** A Study of the Industrial Type. Dyer D. Lum. 15c.
- RIGHT-HOUR MOVEMENT.** John F. Altgeld, ex-Governor of Illinois. 5c.
- EVOLUTION AND REVOLUTION.** Eliase Reclus. 5c.
- FIELDS, FACTORIES, AND WORKSHOPS; or, Industry Combined with Agriculture and Brain Work with Manual Work.** Peter Kropotkin. 260 pages. 40c. Postage, 5c.
- FREE PRESS.** Arguments in support of demerit to the indictment of M. Harman, E. C. Walker and George Harman, under the Comstock law. G. C. Clemens and David Overmyer. 20c.
- GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.
- GOD AND THE STATE.** Bakomina. 25c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John R. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—Delt Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Etta Dunbar Kelso. 519 pages; cloth. Price reduced from \$1.50 to \$1.
- HILDA'S HOME.** Rosa Graul. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters. 438 pages. Cloth, \$1; paper, 50c.
- HUMAN RIGHTS.** J. Madison Hook. 5c.
- IMPORTANCE OF HONEST MONEY.** A simple, scientific, invariable standard of price. James Adelman. 330 pages. Paper, 50c.
- IN BRIGHTER CLIMES; or, Life in Socioland.** Albert Chavannes. 5c.
- 'INFIDEL DEATH-REDS.** "Idle Tales of Dying Horrors." G. W. Foote. Brief biographical sketches of 57 Freethinkers, including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 5c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Alleg. 15c.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Masian. M. Harman. 5c.
- JOHN'S WAY.** A domestic radical story. Elmina D. Sienker. 5c.
- KAREZZA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. \$1.
- KORADINE.** A story for young and old. Extra levant cloth. \$1.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 11, 1894, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 24, 1892. Cloth, 50c.
- LIBERTY.** Political, Religious, Social, and Moral. A. F. Tindall. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Sienker. Boards, 40c.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.
- LUCIFER.** Third Series, Vol. III. (1899). Cloth, \$1.25. Postage, 5c.
- MAGNETATION, and Its Relation to Health and Character.** Albert Chavannes. 5c.
- MARRIAGE.** An address by Dr. Juliet H. Severance. 5c.
- MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. 5c.
- MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 75c.
- MEN, WOMEN, AND GODS.** Helen H. Gardener. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 16mo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very 50c. Cloth, \$1; paper, 50c.
- MISSING LINK IN MODERN SPIRITUALISM, THE.** A. Leach (Fox) Underhill. With portraits of the Fox Sisters and others. 478 pages. Cloth. Reduced to \$1.
- MORIBUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, 40c; paper, 5c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 5c.
- NORA, A DOLL'S HOUSE and GHOSTS.** Ibsen. Cloth, 5c.
- OUR WORSHIP OF PRIMITIVE SOCIAL GUNNERS.** E. C. Walker. Contents: Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Fallacies, a Criticism; When Men and Women Are and When They Are Not Varietists; The New Woman; What is she? What will she be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorced Love; Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Philistines; Social Radicals and Parents; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL EXPERIENCES OF Two American Anti-Vivisectionists in Various Countries.** Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 50c to 15c.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 50c.
- PRIESTLY CELIBACY.** Prof. A. L. Rawson. Together with The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Foe of Freedom (Oscar Rotter). 5c.
- RELIGION AND RATIONALISM.** The relation of each to human liberty. The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in compact form. E. C. Walker. 5c.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 5c.
- RUBAIYAT (Quatrains) OF OMAR KHAYYAM.** Edward FitzGerald's interpretation; with original introduction; special cover; latest version. Paper, 15c.
- RULED BY THE TOMB.** A discussion of free thought and free love. Oxford Northcote. 15c.
- SCIENCE IN STORY; or, Sammy Tabbs, the Boy Doctor, and Sponals, the Troublesome Monkey.** For young folks. Dr. E. B. Foote. Five volumes in "red line," presentation edition. \$5. Five volumes, plainer binding, \$2.50; all in one volume, \$2.
- SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the fifth volume of "Science in Story." 250 pages; cloth bound; illustrated. 50c.
- STUDIES IN SOCIOLOGY.** In four parts: I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 5c.
- TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Greer. 122 pages. Reduced from 50c to 25c.
- THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with Isabel's Intention (Maurice), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 5c.
- THE BLUE LAWS OF CONNECTICUT.** Taken from the Code of 1699 and the public records of the Colony of Connecticut previous to 1855. With an account of the persecution of Witches and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 5c.
- THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. \$1.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from medieval superstitions have they begun to perceive that the useless and impure things are celibacy and asceticism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper covers; 50 large pages; twelve copies, 50c. Single copy, 5c.
- THE CHICAGO MARTYRS.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Altgeld's reasons for pardoning Fielden, Neabe and Schwab. 5c.
- THE COMING WOMAN.** Lillie D. White. 5c.
- THE EVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.
- THE FOUNTAIN OF LIFE; or, The Threelfold Power of Sex.** Lois Walsbrooker. 5c.
- THE FUTURE OF SECULARISM.** When will the Cause of Justice triumph? 5c.
- THE PRIGDAL DAUGHTER; or, The Price of Virtue.** Rachel Campbell. Together with Legal Wifehood (Lucinda B. Chandler), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 5c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 15c.
- THE RIGHTS OF CHILDREN.** R. B. Kerr. Together with What Are Women Here For? (E. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 5c.
- THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 50c to 15c.
- THE SECRET INSTRUCTIONS OF THE JESUITS.** A reprint from an edition published in 1723, quoted by the highest authorities as authentic. The work is redolent of Jesuit craft and is a plain index to the underhand working of that order against the welfare of individuals and society. 15c.
- THE UNWOMANLY WOMAN.** Lizzie M. Holmes. Together with That Great Fraud, Yeclpt Society (Moses Hull), Virgin Soil (George Egerton), and Normal Sexual Action (Ernest Winne). 5c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.
- TOKOLOGY.** A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. \$1.25.
- TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 50c; paper, 5c.
- VACCINATION A GIGANTIC CRIME.** Samuel Darling. 15c.
- VINDICATION OF THOMAS PAINE.** Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 15c.
- VITAL FORCE.** Magnetic Exchange and Magnetation. Albert Chavannes. 5c.
- WHAT THE YOUNG NEED TO KNOW: A Primer of Sexual Rationalism.** Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 45 large pages. 15c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 3, 1899. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.
- WHY THE UNDERSTONE?** An open letter to Judge Gary. Sarah E. Ames. 15c.
- WOMAN, CHURCH, AND STATE.** Matilda Joselyn Gage. This is Mrs. Gage's last and crowning work. Every woman ought to read it. Every liberal woman and man will want it. A burning protest against the tremendous wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, \$1.50; paper, 75c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.